

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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HISTORY OF JOSEPH SMITH.

(Continued from page 232.)

[April, 1842.]

Friday, April 1, 1842. I was engaged in the general business office.

"Try the Spirits." Recent occurrences that have transpired amongst us render it an imperative duty devolving upon me to say something in relation to the spirits by which men are actuated.

It is evident from the Apostles' writings, that many false spirits existed in their day, and had "gone forth into the world," and that it needed intelligence which God alone could impart to detect false spirits, and to prove what spirits were of God. The world in general have been grossly ignorant in regard to this one thing, and why should they be otherwise—"for no man knows the things of God, but by the Spirit of God."

The Egyptians were not able to discover the difference between the miracles of Moses and those of the magicians until they came to be tested together; and if Moses had not appeared in their midst, they would unquestionably have thought that the miracles of the magicians were performed through the mighty power of God, for they were great miracles that were performed by them—a supernatural agency was developed, and great power manifested.

The witch of Endor is no less singular a personage; clothed with a powerful agency she raised the Prophet Samuel from his grave, and he appeared before the astonished king, and revealed unto him his future

destiny. Who is to tell whether this woman is of God, and a righteous woman—or whether the power she possessed was of the devil, and she a witch as represented by the Bible? It is easy for us to say now, but if we had lived in her day, which of us could have unravelled the mystery?

It would have been equally as difficult for us to tell by what spirit the Apostles prophesied, or by what power the Apostles spoke and worked miracles. Who could have told whether the power of Simon, the sorcerer, was of God or of the devil?

There always did, in every age, seem to be a lack of intelligence pertaining to this subject. Spirits of all kinds have been manifested, in every age, and almost amongst all people. If we go among the Pagans, they have their spirits; the Mahommedans, the Jews, the Christians, the Indians—all have their spirits, all have a supernatural agency, and all contend that their spirits are of God. Who shall solve the mystery? "Try the spirits," says John; but who is to do it? The learned, the eloquent, the philosopher, the sage, the divine—all are ignorant. The heathens will boast of their gods, and of the great things that have been unfolded by their oracles. The Mussulman will boast of his Koran, and of the divine communications that his progenitors have received, and are receiving. The Jews have had numerous instances, both ancient and modern, among them of men who have professed to be inspired, and sent to bring

about great events, and the Christian world has not been slow in making up the number.

"Try the spirits," but what, by? Are we to try them by the creeds of men? What preposterous folly—what sheer ignorance—what madness! Try the motions and actions of an eternal being (for I contend that all spirits are such) by a thing that was conceived in ignorance, and brought forth in folly—a cobweb of yesterday. Angels would hide their faces, and devils would be ashamed and insulted, and would say, "Paul we know, and Jesus we know, but who are ye?" Let each man or society make a creed and try evil spirits by it, and the devil would shake his sides; it is all that he would ask—all that he would desire. Yet many of them do this, and hence "many spirits are abroad in the world."

One great evil is, that men are ignorant of the nature of spirits; their power, laws, government, intelligence, &c., and imagine that when there is anything like power, revelation, or vision manifested, that it must be of God. Hence the Methodist, Presbyterians and others, frequently possess a spirit that will cause them to lie down, and during its operation, animation is frequently entirely suspended; they consider it to be the power of God, and a glorious manifestation from God—a manifestation of what? Is there any intelligence communicated? Are the curtains of heaven withdrawn—or the purposes of God developed? Have they seen and conversed with an angel—or have the glories of futurity burst upon their view? No! but their body has been inanimate, the operation of their spirit suspended, and all the intelligence that can be obtained from them when they arise, is a shout of "glory," or "hallelujah," or some incoherent expression; but they have had "the power."

The Shaker will whirl around on his heel, impelled by a supernatural agency or spirit, and think that he is governed by the Spirit of God; and the Jumper will jump and enter into all kinds of extravagances. A Primitive Methodist will shout under the influence of that spirit, until he will rend the heavens with his cries; while the Quaker (or Friends) moved, as they think, by the Spirit of God, will sit still and say nothing. Is God the author of all this? Is not all of it, which does his reputation? Surely, such a heterogeneous mass of confusion never can enter into the kingdom of heaven.

Suppose of these professed to be communications by the Spirit of God, but as each society has its own, and holds the same? But surely there is a key to unlock, no man would wish to measure, and no criterion whereby they can test it. Could any one tell the length, breadth, or height of a building without a rule? test the quality

of metals without a criterion, or point out the movements of the planetary systems without a knowledge of astronomy? Certainly not; and if such ignorance as this is manifested about a spirit of this kind, who can describe an angel of light? If Satan should appear as one in glory, who can tell his colour, his signs, his appearance, his glory?—or what is the manner of his manifestation? Who can detect the spirit of the French prophets, with their revelations and visions, and power and manifestations? Or, who can point out the spirit of the Irvingites, with their apostles, and prophets, and visions, and tongues, and interpretations, &c., &c.? Or, who can drag into daylight and develop the hidden mysteries of the false spirits that so frequently are made manifest among the Latter-day Saints? We answer, that no man can do this without the Priesthood, and having a knowledge of the laws by which spirits are governed; for as "no man knows the things of God but by the Spirit of God," so no man knows the spirit of the devil, and his power and influence, but by possessing intelligence which is more than human, and having unfolded through the medium of the Priesthood the mysterious operations of his devices; without knowing the angelic form, the sanctified look and gesture, and the zeal that is frequently manifested by him for the glory of God, together with the prophetic spirit, the gracious instance, the godly appearance, and the holy garb, which are so characteristic of his proceedings, and his mysterious windings.

A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colours; for nothing is a greater injury to the children of men than to be under the influence of a false spirit, when they think they have the Spirit of God. Thousands have felt the influence of its terrible power and baneful effects. Long pilgrimages have been undertaken, penances endured, and pain, misery and ruin have followed in their train: nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage and desolation are the hall-marks in which it has been clothed.

The Turks, the Hindoos, the Jews, the Christians, the Indians; in fact all nations have been deceived, imposed upon, and injured through the mischievous effects of false spirits.

As we have noticed before, the great difficulty lies in the ignorance of the nature of spirits, of the laws by which they are governed, and the signs by which they may be known; if it requires the Spirit of God to know the things of God, and the spirit

of the devil can only be unmasked through that medium, then it follows as a natural consequence, that unless some person or persons, have a communication, or revelation from God, unfolding to them the operation of spirit, they must eternally remain ignorant of these principles: for I contend that if one man cannot understand these things but by the Spirit of God, ten thousand men cannot; it is alike out of the reach of the wisdom of the learned, the tongue of the eloquent, and the power of the mighty. And we shall at last have to come to this conclusion, whatever we may think of revelation, that without it we can neither know, nor understand anything of God, or the devil; and however unwilling the world may be to acknowledge this principle, it is evident from the multifarious creeds and notions concerning this matter, that they understand nothing of this principle, and it is equally as plain that without a divine communication they must remain in ignorance. The world always mistook false prophets for true ones, and those that were sent of God, they considered to be false prophets; and hence they killed, stoned, punished, and imprisoned the true prophets, and they had to hide themselves "in deserts, and dens, and caves of the earth," and although the most honourable men of the earth, they banished them from their society as vagabonds, whilst they cherished, honoured, and supported; knaves, vagabonds, hypocrites, impostors, and the basest of men.

A man must have the discerning of spirits, as we before stated, to understand these things, and how is he to obtain this gift if there are no gifts of the Spirit? And how can these gifts be obtained without revelation? "Christ ascended into heaven, and gave gifts to men, and he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers." And how were Apostles, Prophets, Pastors, Teachers, and Evangelists chosen? By prophecy (revelation) and by laying on of hands:—by a divine communication, and a divinely appointed ordinance—through the medium of the Priesthood, organized according to the order of God, by divine appointment. The Apostles in ancient times held the keys of this Priesthood—of the mysteries of the kingdom of God, and consequently were enabled to unlock and unravel all things pertaining to the government of the Church, the welfare of society, the future destiny of men, and the agency, power and influence of spirits; for they could control them at pleasure, bid them depart in the name of Jesus, and detect their mischievous and mysterious operations, when trying to palm themselves upon the Church in a religious

garb, and militate against the interest of the Church and the spread of truth—we read that they "cast out devils in the name of Jesus," and when a woman possessing the spirit of divination cried before Paul and Silas "these are the servants of the Most High God that show unto us the way of salvation," they detected the spirit, and although she spake favourably of them, Paul commanded the spirit to come out of her, and saved themselves from the opprobrium that might have been heaped upon their heads, through an alliance with her, in the development of her wicked principles, which they, certainly would have been charged with, if they had not rebuked the evil spirit.

A power similar to this existed through the medium of the Priesthood in different ages; Moses could detect the magician's power, and show that he was God's servant, he knew when he was upon the mountain (through revelation) that Israel was engaged in idolatry; he could develop the sin of Korah, Dathan and Abiram, detect witches and wizards in their proceedings, and point out the true Prophets of the Lord. Joshua knew how to detect the man who had stolen the wedge of gold and the Babylonish garment. Michajah could point out the false spirit by which the four hundred prophets were governed; and if his advice had been taken, many lives would have been spared. (2 Chronicles xviii.) Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, and many other Prophets possessed this power. Our Saviour, the Apostles, and even the members of the Church were endowed with this gift, for, says Paul, 1 Corinthians xii., "to one is given the gift of tongues, to another the interpretation of tongues, to another the working of miracles, to another prophecy, to another the discerning of spirits;" all these proceeded from the same Spirit of God, and were the gifts of God. The Ephesian Church were enabled by this principle "to try those that said they were apostles, and were not; and found them liars." Revelation ii. 2.

In tracing the thing to the foundation, and looking at it philosophically, we shall find a very material difference between the body and the spirit: the body is supposed to be organized matter, and the spirit, by many, is thought to be immaterial, without substance. With this latter statement we should beg leave to differ, and state that spirit is a substance; that it is material, but that it is more pure, elastic, and refined matter than the body; that it existed before the body, can exist in the body, and will exist separate from the body, when the body will be mouldering in the dust; and will in the resurrection, be again united with it.

Without attempting to describe this mya-

terious connexion, and the laws that govern the body and spirit of man, their relationship to each other, and the design of God in relation to the human body and spirit, I would just remark, that the spirits of men are eternal, that they are governed by the same Priesthood that Abraham, Melchisedec, and the Apostles were; that they are organized according to that Priesthood which is everlasting, "without beginning of days or end of years,"—that they all move in their respective spheres, and are governed by the law of God; that when they appear upon the earth they are in a probationary state, and are preparing, if righteous, for a future and greater glory; that the spirits of good men cannot interfere with the wicked beyond their prescribed bounds, for "Michael, the Archangel, dared not bring a railing accusation against the devil, but said, 'The Lord rebuke thee, Satan.'"

It would seem also, that wicked spirits have their bounds, limits, and laws by which they are governed or controlled, and know their future destiny; hence, those that were in the maniac said to our Saviour, "art thou come to torment us before the time," and when Satan presented himself before the Lord, among the Sons of God, he said that he came "from going to and fro in the earth, and from wandering up and down in it;" and he is emphatically called the prince of the power of the air; and, it is very evident that they possess a power that none but those who have the Priesthood can control, as we have before adverted to, in the case of the sons of Sceva.

Having said so much upon general principles, without referring to the peculiar situation, power, and influence of the magicians of Egypt, the wizards and witches of the Jews, the oracles of the heathen, their necromancers, soothsayers, and astrologers, the maniacs or those possessed of devils in the Apostles' days, we will notice, and try to detect (so far as we have the Scriptures for our aid) some few instances of the development of false spirits in more modern times, and in this our day.

The "French Prophets" were possessed of a spirit that deceived; they existed in Vivaris and Dauphany, in great numbers in the year 1688, there were many boys and girls, from seven to twenty-five; they had strange fits, as in tremblings and faintings, which made them stretch out their legs and arms, as in a swoon; they remained awhile in trances, and coming out of them uttered all that came in their mouths [see Buck's Theological Dictionary].

Now God never had any Prophets that acted in this way; there was nothing indecorous in the proceeding of the Lord's Prophets in any age; neither had the Apostles,

nor Prophets in the Apostles' day anything of this kind. Paul says, "Ye may all prophesy, one by one; and if anything be revealed to another let the first hold his peace, for the *spirit of the Prophets is subject to the Prophets*," but here we find that the prophets are *subject to the spirit*, and falling down, have twitchings, tumblings, and faintings through the influence of that spirit, being entirely under its control. Paul says, "Let everything be done decently and in order," but here we find the greatest disorder and indecency in the conduct of both men and women, as above described. The same rule would apply to the fallings, twitchings, swoonings, shaking, and trances of many of our modern revivalists.

Johanna Southcott professed to be a prophetess, and wrote a book of prophecies in 1804, she became the founder of a people that are now extant. She was to bring forth, in a place appointed, a son, that was to be the Messiah, which thing has failed. Independent of this, however, where do we read of a woman that was the founder of a Church, in the word of God? Paul told the women in his day, "To keep silence in the Church, and that if they wished to know anything to ask their husbands at home;" he would not suffer a woman "to rule, or to usurp authority in the Church;" but here we find a woman the founder of a church, the revelator and guide, the Alpha and Omega, contrary to all acknowledged rule, principle, and order.

Jemimah Wilkinson was another prophetess that figured largely in America, in the last century. She stated that she was taken sick and died, and that her soul went to heaven, where it still continues. Soon after, her body was reanimated with the spirit and power of Christ, upon which she set up as a public teacher, and declared that she had an immediate revelation. Now the Scriptures positively assert, that "Christ is the first fruit, afterwards *those that are Christ's at his coming*, then cometh the end." But Jemimah, according to her testimony, died, and rose again before the time mentioned in the Scriptures. The idea of her soul being in heaven while her body was on earth, is also preposterous. When God breathed into man's nostrils, he became a living soul, before that he did not live, and when that was taken away his body died; and so did our Saviour when the spirit left the body, nor did his body live until his spirit returned in the power of his resurrection. But Mrs. Wilkinson's soul [life] was in heaven, and her body without the soul [or life] on earth, living [without the soul, or] without life.

The Irvingites, are a people that have counterfeited the truth, perhaps the nearest

of any of our modern sectarians. They commenced about ten years ago in the City of London, in England; they have churches formed in various parts of England and Scotland, and some few in Upper Canada. Mr. Irving, their founder, was a learned and talented minister of the Church of Scotland, he was a great logician, and a powerful orator, but withal wild and enthusiastic in his views. Moving in the higher circles, and possessing talent and zeal, placed him in a situation to become a conspicuous character, and to raise up a society similar to that which is called after his name.

The Irvingites have apostles, prophets, pastors, teachers, evangelists, and angels. They profess to have the gift of tongues, and the interpretation of tongues, and, in some few instances, to have the gift of healing.

The first prophetic spirit that was manifested was in some Miss Campbells that Mr. Irving met with, while on a journey in Scotland; they had [what is termed among their sect] "utterances," which were evidently of a supernatural agency. Mr. Irving, falling into the common error of considering all supernatural manifestations to be of God, took them to London with him, and introduced them into his church.

They were there honoured as the prophetesses of God, and when they spoke, Mr. Irving or any of his ministers had to keep silence. They were peculiarly wrought upon before the congregation, and had strange utterances, uttered with an unnatural, shrill voice, and with thrilling intonations they frequently made use of a few broken, unconnected sentences, that were ambiguous, incoherent, and incomprehensible; at other times they were more clearly understood. They would frequently cry out, "There is iniquity! There is iniquity!" And Mr. Irving has been led, under the influence of this charge, to fall down upon his knees before the public congregation, and to confess his sin, not knowing whether he had sinned, nor wherein, nor whether the thing referred to him, or somebody else. During these operations, the bodies of the persons speaking were powerfully wrought upon, their countenances were distorted, they had frequent twitchings in their hands, and the whole system was powerfully convulsed at intervals; they sometimes, however, (it is supposed) spoke in correct tongues, and had true interpretations.

Under the influence of this spirit the church was organized by these women; apostles, prophets, &c. were soon called, and a systematic order of things introduced, as above-mentioned. A Mr. Baxter (afterwards one of the principal prophets) upon going into one of their meetings, says, "I saw a power manifested, and thought that

it was the power of God, and asked that it might fall upon me; it did so, and I began to prophesy." Eight or nine years ago they had about sixty preachers going through the streets of London, testifying that London was to be the place where the "two witnesses" spoken of by John, were to prophesy: that (they) "The Church and the Spirit were the witnesses, and that at the end of three years and a-half there was to be an earthquake and great destruction, and our Saviour was to come. Their apostles were called together at the appointed time watching the event, but Jesus did not come, and the prophecy was then ambiguously explained away. They frequently had signs given them by the spirit to prove to them that what was manifested to them should take place. Mr. Baxter related an impression that he had concerning a child. It was manifested to him that he should visit the child, and lay hands upon it, and that it should be healed; and to prove to him that this was of God, he should meet his brother, in a certain place, who should speak unto him certain words. His brother addressed him precisely in the way and manner that the manifestation designated. The sign took place, but when he laid his hands upon the child it did not recover. I cannot vouch for the authority of the last statement, as Mr. Baxter at that time had left the Irvingites, but it is in accordance with many of their proceedings, and the thing never has been attempted to be denied.

It may be asked, where is there anything in all this that is wrong?

1st. The church was organized by women, and "God placed in the Church, *first apostles, secondarily prophets, and not first women*; but Mr. Irving placed in his church first women, *secondarily apostles*; and the church was founded and organized by them. A woman has no right to found or organize a church; God never sent them to do it.

2nd. Those women would speak in the midst of a meeting, and rebuke Mr. Irving or any of the church. Now the Scripture positively says, "Thou shalt not rebuke an Elder, but entreat him as a Father;" not only this, but they frequently *accused* the brethren, thus placing themselves in the seat of Satan, who is emphatically called "the accuser of the brethren."

3rd. Mr. Baxter received the spirit on asking for it, without attending to the ordinances, and began to prophecy, whereas the scriptural way of attaining the gift of the Holy Ghost is, by baptism, and by laying on of hands.

4th. As we have stated in regard to others, the spirit of the Prophets is subject to the Prophets; but those prophets were

subject to the spirits, the spirit controlling their bodies at pleasure.

But it may be asked how Mr. Baxter could get a sign from a second person? To this we would answer that Mr. Baxter's brother was under the same spirit as himself, and being subject to that spirit he could be easily made to speak to Mr. Baxter whatever the spirit should dictate; but there was not power in the spirit to heal the child.

Again it may be asked, how it was that they could speak in tongues if they were of the devil? We would answer that they could be made to speak in another tongue, as well as their own, as they were under the control of that spirit, and the devil can tempt the Hottentot, the Turk, the Jew, or any other nation; and if these men were under the influence of his spirit, they of course could speak Hebrew, Latin, Greek, Italian, Dutch or any other language that the devil knew.

Some will say "try the spirits" by the word. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God," John iv. 2, 3. One of the Irvingites once quoted this passage whilst under the influence of a spirit, and then said, "I confess that Jesus Christ is come in the flesh." And yet these prophecies failed, their Messiah did not come; and the great things spoken of by them have fallen to the ground. What is the matter here? Did not the Apostle speak the truth? Certainly he did—but he spoke to a people who were under the penalty of death, the moment they embraced Christianity; and no one without a knowledge of the fact would confess it, and expose themselves to death; and this was consequently given as a criterion to the Church or Churches to which John wrote. But the devil on a certain occasion cried out, "I know thee, who thou art, the '*Holy One of God!*'" Here was a frank acknowledgement under other circumstances, that "*Jesus had come in the flesh.*" On another occasion the devil said "Paul we know, and *Jesus we know,*" of course come in the flesh. No man nor set of men without the regular constituted authorities, the Priesthood and discerning of spirits, can tell true from false spirits. This power they possessed in the Apostles' day, but it has departed from the world for ages.

The Church of Jesus Christ of Latter-day Saints have also had their false spirits; and as it is made up of all those different sects professing every variety of opinion, and having been under the influence of so many kinds of spirits, it is not to be wondered at, if there should be found amongst us false spirits.

Soon after the Gospel was established in Kirtland, and during the absence of the authorities of the Church, many false spirits were introduced, many strange visions were seen, and wild enthusiastic notions were entertained; men run out of doors under the influence of this spirit, and some of them got upon the stumps of trees and shouted, and all kinds of extravagances were entered into by them: one man pursued a bull that he said he saw flying in the air, until he came to a precipice, when he jumped into the top of a tree, which saved his life; and many ridiculous things were entered into, calculated to bring disgrace upon the Church of God, to cause the Spirit of God to be withdrawn, and to uproot and destroy those glorious principles which had been developed for the salvation of the human family. But when the authorities returned, the spirit was made manifest, those members that were exercised with it were tried for their fellowship, and those that would not repent and forsake it, were cut off.

At a subsequent period, a Shaker spirit was on the point of being introduced, and at another time the Methodist and Presbyterian falling down power, but the spirit was rebuked and put down, and those who would not submit to rule and good order were disfellowshipped. We have also had brethren and sisters who have had the gift of tongues falsely; they would speak in a muttering unnatural voice, and their bodies be distorted like the Irvingites before alluded to; whereas there is nothing unnatural in the Spirit of God. A circumstance of this kind took place in Upper Canada, but was rebuked by the presiding Elder; another, a woman, near the same place, professed to have the discerning of spirits, and began to accuse another sister of things that she was not guilty of, which she said she knew was so by the spirit, but was afterwards proven to be false; she placed herself in the capacity of the "*accuser of the brethren,*" and no person through the discerning of spirits can bring a charge against another, they must be proven guilty by positive evidence, or they stand clear.

There have also been ministering angels in the Church which were of Satan appearing as an angel of light. A sister in the State of New York, had a vision, who said it was told her that if she would go to a certain place in the woods, an angel would appear to her. She went at the appointed time, and saw a glorious personage descending, arrayed in white, with sandy coloured hair; he commenced and told her to fear God, and said that her husband was called to do great things, but that he must not go more than one hundred miles from home, or he would not return; whereas God had

called him to go to the ends of the earth, and he has since been more than one thousand miles from home, and is yet alive. Many true things were spoken by this personage, and many things that were false. How, it may be asked, was this known to be a bad angel? By the colour of his hair; that is one of the signs that he can be known by, and by his contradicting a former revelation.

We have also had brethren and sisters that have had written revelations, and have started forward to lead this Church. Such was a young boy in Kirtland, Isaac Russell, of Missouri, and Gladden Bishop, and Oliver Olney, of Nauvoo. The boy is now living with his parents, who have submitted to the laws of the Church. Mr. Russell stayed in Far West, from whence he was to go to the Rocky Mountains, led by three Nephites,

but the Nephites never came, and his friends forsook him, all but some of his blood relations, who have since been nearly destroyed by the mob. Mr. Bishop was tried by the High Council, his papers examined, condemned, and burned, and he cut off the Church. He acknowledged the justice of the decision, and said, "that he now saw his error, for if he had been governed by the revelations given before, he might have known that no man was to write revelations for the Church, but Joseph Smith," and begged to be prayed for, and forgiven by the brethren. Mr. Olney has also been tried by the High Council, and disfellowshipped, because he would not have his writings tested by the word of God; evidently proving that he loves darkness rather than light, because his deeds are evil.

To be continued.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WANDELL.

(From the "Western Standard.")

(Continued from page 264.)

1. From the foregoing it appears that the Book of Mormon is a translation taken from original tablets and not from some other copy, as is the case with the Bible; for no autographs of the inspired writers of the Eastern Continent are extant. The oldest copy of the New Testament, or that supposed by Bishop Marsh to be the oldest, (The Cambridge Manuscript) was found at Lyons in A.D. 1582, and is supposed to have been written in the sixth century. No manuscript now extant can be traced higher than that period.

2. The names of the writers of the books composing the Book of Mormon are given by themselves, and the reasons of their writing are clearly stated, and the date of their books is clearly named. In these respects the degree of credibility is entirely on their side, so far as the Gospels and Acts are concerned; for the headings of these books, viz.: "The Gospel according to St. Matthew," &c., are known to be fictitious, and were placed there by the copyists or printers. Therefore, so far as we know, the book called Matthew's Gospel may have been written by some other man than Matthew: and so of the rest. And then,

again, they are entirely without date. So that it is impossible to say which was first written, or which last. And the dates placed in the margins of some of our Bibles are placed there to mislead the ignorant by a supposition of certainty where all is uncertainty. One thing, however, is certain from Dr. Lardner's Table, that Paul's fourteen Epistles were written before any one of our four Gospels were: which is farther evident from the fact that he neither quotes nor refers to any other Gospel but his own, 2 Tim. ii. 8. And the Savanah Council of Nice rejected his Gospel as not canonical. All the subscriptions at the end of the Epistles are also known to be forgeries; and thus those who would prove the genuineness of our New Testament Scriptures, find by examination that those points which should be the strongest are in fact the weakest. It will be no easy matter for the world eighteen hundred years hence, to prove a copy of Irving's works to be genuine, when tradition alone has to supply the name of the author, and the date of the work. This difficulty does not occur in the Nephite writings; for the writers being the national historians, certainty never fails, where it is most required.

3. The manuscripts used in the translation of the Protestant New Testament were sent from a Spanish university about 1749, and placed in the Bodleian Library, England; and what savours strongly of dishonesty; after the translation was made, the librarian sold those precious manuscripts to a London pyrotechnist as materials to make sky-rockets with.

On the other hand, the golden tablets still remain, in safer ward than the shelves of a college library, and will remain as a monument of evidence of the faithful translation of the Book of Mormon.

4. That the Nephite glyphs should be rendered plain to the illumined mind of Joseph Smith by the aid of Urim and Thummim, is no more strange than that God should reveal anything through that medium. See Num. xxvii. 21, and 1 Sam. xxviii. 6. And if Ezra ii. 63 meant anything, it was that a Priest was yet to stand up with Urim and Thummim. Compare Neh. vii. 65 with Mal. iii. 3. Our Saviour was not of the seed of Levi.

If those who are so dissatisfied with King James' version of the Bible, and who are so intent on bettering it, if possible, could but have the favour of the Urim and Thummim to render them divine aid, how soon would they avail themselves of it, until unerring truth so far clashed with their creeds, that they would shut their eyes and ears to the heavenly response, preferring to force the musty documents to tally with their creeds, rather than alter creeds to suit truth. For a church to alter or amend her faith, is a matter that by no means enters into her calculations; and it is to be understood that in all translations of the sacred Scriptures, the grand idea, to which all others have been secondary, has been to establish what they then held to be true, and not to reveal any new truth. As long as this is the idea primordial, we may expect their unmistakable opposition to anything and everything which it may please God to reveal through Urim and Thummim.

5. There can be no well-founded objection to the Nephite Record, from the material on which it is engraved; for the gold plate worn upon Aaron's head on which was written HOLINESS TO THE LORD, proves that the idea was known to them; and Bishop Watson says, "The Hebrews went so far as to write their sacred books in gold, as we may learn

from Josephus compared with Pliny."—*Watson's Bib. and Theo. Dic. Art Writing.*

6. Nor is the modern book-like form of the volume any argument against its antiquity; for Bishop Watson in the same place says, "Those books which were inscribed on tablets of wood, lead, brass, or ivory were connected together by rings at the back, through which a rod was passed to carry them by." . . . "The first books were in the form of blocks and tables, of which we find frequent mention in Scripture, under the appellation of *sepher*, that is, square tables. That form which obtains among us (he quotes from Pliny,) is the square, composed of separate leaves; which was also known, though little used among the ancients."

This authority (and no man can quote higher,) so perfectly proves the material and usual form of ancient important books, that we would have been surprised had the Book of Mormon appeared in any other. The reader will remember that the leaves of the golden Record were connected at the back, by three rings running through the whole.

7. Those who object to the Book of Mormon because it was *found*, should remember that the five books of Moses were lost during a period of seventy-five years; (Consult 2 Kings xxii. 8—13 and chap. xxiii. 2) from the death of Hezekiah to the eighteenth year of the reign of Josiah. Manasseh, who succeeded Hezekiah, introduced idol worship into the house of the Lord; at which time, beyond all controversy, the book of the law was either lost, or purposely hid, and remained there until found by Hilkiah the High Priest. And with regard to interested witnesses, let the reader put the question to himself fairly as to which, in the very nature of the circumstances, could have been most interested; the private citizen Joseph Smith, or the Priest Hilkiah? And let me here put it down as a point; that the entire credibility of the first ages of biblical history, so far as Christian evidences go, is dependent upon the testimony of one man, and he an interested witness.

8. Nor is this all. There is among biblical critics much dubiety, as to the manner of recovering many of the Jewish scriptures after the return from the Babylonish captivity. Some alleging that Ezra gathered the scattered fragments together and compiled them; while others

assert that he, being an aged scribe and divinely aided, re-wrote them from memory. There can be no such dubiety about the Nephite compilation.

9. The depositing of important writings in the earth for safe keeping, was not an original idea of the American aboriginals. It was a custom well known to the ancients, and extends down even to the New Testament writings. Nothing could be more natural than for a conquered nation in ancient times, whose doom was exile, and slavery, to bury its archives in the faithful earth, to be exhumed when they or their children should return. No other hiding place would be half so secure. And if such a custom did obtain anciently, it could not be well otherwise than that care was taken to use imperishable materials for important books. Let us hear Bishop Marsh again. In the article before quoted, he says: "In times of war, devastation, and rapacity, it was necessary to bury in the earth whatever they wished to preserve from the attacks of fraud and violence. With this view Jeremiah ordered the writings, which he delivered to Baruch, to be put in an earthen vessel: Jer. xxxii. 14. In the same manner, the ancient Egyptians made use of earthen urns, or pots of a proper shape, for containing whatever they wanted to inter in the earth."

"Job expresses his wish not only that his words were written, but also written in a book, from which they should not be blotted out, nay, still further, graven in a rock; the most permanent way of recording them, and especially if the engraved letters were filled with lead; or the rock was made to receive leaden tablets, the use of which was known among the ancients." So Pliny, "at first men wrote on the leaves of the palm, and the bark of certain trees, but afterward public documents were preserved in leaden plates."

(To be continued.)

10. The basis of the Nephite glyphs was the Egyptian, but materially altered and improved upon. *Book of Mormon* p. 515. They were generally written from top to bottom. A fac-simile of some of them were taken to Professor Anthon, of Columbia College, New York, who at the time evinced considerable interest in them; but afterwards published a letter throwing or trying to throw discredit upon them. Yet even from his own description, they bore a close resemblance to the glyphs subsequently discovered by Stephens in Central America, and to the characters of a brass book, found in Illinois by Dr. Harris and others. And the American glyphs have been pronounced by able critics, to bear a close resemblance to the Egyptian. In an able article on this subject, in the *Foreign Quarterly Review*, October, 1836, the writer says: ". . . Lastly, the eye of the antiquarian cannot fail to be both attracted and fixed by evidences of the existence of two great branches of the hieroglyphical language—both having striking affinities with the Egyptian, and yet distinguished from it by characteristics perfectly American. One is the picture-writing peculiar to the Mexicans, and which displays several striking traits of assimilation to the anaglyphs, and the historical tablets of the Egyptian temples. The second is a pure hieroglyphical language, to which little attention has been hitherto called, which appears to have been peculiar or the Tultecan of some still more ancient nation that preceded the Mexicans: which was as complete as the Egyptian in its double constituency of a symbolic and a phonetic alphabet, and which, as far as we can judge, appears to have rivalled the Egyptian in its completeness, while in some respects it excelled it in its regularity and beauty."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 2, 1857.

REPENTANCE AMONG THE SAINTS.—The Latter-day Saints in Great Britain are called upon to repent. But why is this call? Are they not already a good people? Did they not repent when they came forward and received the Gospel, and were baptized for the remission of their sins? Yes: they are, by far, the best people in

England; and they have repeated of many sins, such as have been made manifest to them from time to time: but they are not yet perfect; neither will they be, while surrounded by the corrupt influences of Babylonish christianity. So long as they are not perfect in keeping the law of God, so long they have need to repent.

Then we say to all the Saints, that repentance and a thorough reform among yourselves are greatly needed. Do you wish to know what sins you are guilty of? Your own consciences will point out many of them. The strict law of God, if you will read it, will convict you of many evils. If you will go and hear the faithful servants of God preach, they will show you many of your transgressions. If you will read the Church publications, they will be an assistance to you in discovering your sins. The Holy Ghost, if you will let it dwell in your hearts, will convince you of sin, and show you many imperfections which you would not otherwise discover.

When you discover anything in your practices which is not comfortable to the word of God, you should immediately repent, by making an humble confession of the same to God, and by a reformation of conduct in that particular. Or if your sin is against man, to man you should make confession and restitution. He that sins in secret, should confess in secret; he that sins openly, should confess openly. He that trespasses before many, should confess before many: and in all cases, let your confessions be to God, and to as many as you have unjustly offended, whether they be in the Church or out of it.

If a Saint has committed any sin against God, and that sin has not injured any other person but himself, he should only make his confession before God: he should not reveal such sin to others, for in so doing, he would give occasion for them to reproach him, or such transgression might have a tendency to destroy their confidence in him, and thus he would fall into the snare of the devil. When our sins are not against others, then they have no business to know them, unless we remain in impenitence, then their exposure is necessary, that the same may be rooted out. But when they are against others, then a confession to God is not sufficient: God will not accept our confession, nor hear our prayers, when we neglect to be reconciled to our brother, or sister, or neighbour whom we have offended.

We shall now proceed to point out some sins that the Saints frequently indulge in, and of which they must repent.

SLANDER.—There are those among you who do not cease to slander their brethren and sisters. This is a great evil, and may be indulged in different degrees of excess. You may slander persons who are entirely innocent, merely because you imagine they are guilty: you may have seen some circumstances which caused you to have suspicions; and instead of burying those suspicions in your own breasts, you give publicity to them, and, perhaps, with an additional colouring: your own suspicions produce a dislike to them, and you seek to create these disagreeable feelings against them in others. You do not speak directly against them, for this would expose you as an open slanderer, and would measurably destroy your influence. In order that your slanders may have the greatest possible effect, and obtain a degree of credibility, and produce more serious injury, you clothe them with pity. You hypocritically pretend that you very much dislike to speak of their faults; but you are very careful to insinuate, in a guarded and blind manner, some great evil, leaving the impression that there is something very serious, about which you do not like to speak. And thus you endeavour to instil bitterness of feeling and prejudice into the minds of your listeners. Woe unto you! for it would be better for you to be cast into the depths of the ocean, than to unjustly offend those who are innocent before God. Woe unto you! for your hypocrisy and deceit shall fall with pain upon your own heads.

Again, you may slander persons who are not altogether innocent. You may expose them to others, who should be kept in ignorance concerning their faults, until the proper steps can be taken with them, according to the L. of God. You seek to make their sins public, and to create a prejudice among the Saints against them. You do not seek to save them, but to destroy. You place yourself in the attitude of a destroyer. Such a spirit is of the devil, for he also seeks to destroy, and to accuse the Saints, and to stir up wrath against them. Will you follow in his footsteps? Will you slander and speak evil of your brother or sister who has sinned? Will you seek to trample the weak Saint down to hell, because he has been overtaken in a fault? Remember, that if you do this, you are no longer the Saviours of men, but their destroyers. Cease, therefore, your slanders against the transgressor. Cease to spread forth his evil deeds upon the house tops. Cease to make public that which will injure and destroy. Cease your back-bitings, and all your evil speakings one against another. Cease your tattlings about your own family affairs, or those of your neighbour.

Mind your own business.

Get the beam out of your own eye, and keep it out.

Purify your own hearts.

If you ache to slander some one, slander yourself.

Speak against your own corrupt doings.

Be ashamed and confounded because of your own evil deeds.

Do your neighbour good, or let him alone.

Let REFORMATION be written on your hearts.

Let life—eternal life—be your motto for ever.

It is the duty of the teachers who visit from house to house, to search diligently after the spirit and feelings of the Saints. Search out the slanderer—the back-biter—the evil-speaker. Exhort them to repent quickly. Make them ashamed of their hard speeches. Teach them that no person, held in fellowship by the Saints, can be evil spoken of without sin. Teach them the law of God, and how to deal with transgressors in order to save them. Teach them that neither the innocent nor guilty among the Saints can be slandered without bringing condemnation upon the slanderers. Teach them that if they do not reform in these things, they themselves will wither away, and be cast out from among the people of God.

THE SIN OF LIGHT-MINDEDNESS.—There are some among the Saints whose minds are lighter than chaff. One would think from their everlasting ding dong of jokes and light speeches, that their heads were destitute of brains, being either empty, or at most filled with some kind of worthless gas. Common sense or sober thinking is as rare with them as figs on a thorn bush. How the Gospel ever made any impressions upon such craniums is among the incomprehensibles. It must be that they considered the plan of salvation a joke, and concluded to receive it for fun. If such characters speak of God, it is to tell some funny anecdote; if they quote Scripture it is to help them out with a ridiculous story; if they refer to sacred ordinances, some ludicrous saying must be incorporated in the sentence. To speak a sober sentence or think a sober thought, would almost make their heads ache. In fine, they think gas; they talk gas; they sleep in gas; they live in gas; and gas seems to be the only element entering into their constitutions.

Go into some of the houses of the Saints, and listen to the conversation of the young brethren and sisters, and instead of hearing sound common sense in relation to the beauty and glory of the religion which they have embraced, you will hear a joke about this young man or that young woman, or some marriage which is about to take

place, or some courtship that is going on, or such a one's sweet-heart. Such conversation is well enough at times, and under certain circumstances innocent; but when such things are constantly indulged in, there is no room left for the more important things of the kingdom of God; the Spirit is grieved away, and the vacancy left in the heart is filled up with trash, which manifests its worthlessness in light speeches; for "out of the abundance of the heart the mouth speaketh."

A Saint of God cannot indulge in light speeches to excess without feeling a corresponding barrenness of soul. Of such things we say unto the Saints, repent. Cease from foolish joking, from light and vain speeches, from all wicked, corrupting anecdotes, from all unprofitable conversation; henceforth let your speech, and your anecdotes, and your proverbs, and all your wise sayings, be dictated by the Spirit of truth to edification, and instruction, and reproof, being fitly chosen and fitly timed, that good, and not evil, may be the result; for to this end is man endowed with the gift of speech. Shall we abuse the gift of God? Shall we make the gift of God scatter the seeds of death instead of life? Remember, that "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

TO PASTORS AND PRESIDENTS OF CONFERENCES.—By reference to the quarterly list of debts, due from the Conference Book Agents to this Office, it will be seen that some of the Conferences are getting behind in relation to the forwarding of their funds to this Office. Upon this subject we particularly call your attention to the printed instructions accompanying your letters of appointment, and also refer you to the instructions published on the 649th page of the XVIII. volume of the *Star*. We hope that every officer will learn his duty, and see that these instructions are faithfully carried into effect.

The Saints should recollect that all the profits arising from the Church Publications and the Emigration department, together with the funds received by tithing, and the Temple and P. E. Fund donations, have, for a long time, been applied to the emigration of the Poor Saints. And in addition to all these, many tens of thousands of pounds sterling have been contributed by the Saints in Utah for this same purpose. Besides the Office has involved itself several thousand pounds in sending out last year's emigration. When the Saints reflect upon all these unparalleled exertions to effect their emancipation, they should be untiring in their efforts to purchase the Church publications, and punctually meet every liability with the Office. In replenishing the funds of the Office, you are helping yourselves, and forwarding the kingdom of our God.

FOREIGN CORRESPONDENCE.

AUSTRALIA.

Melbourne, Victoria,
December 17, 1856.

President Orson Pratt.

Dear Brother—I write to inform you of the arrival of the Elders that are on a mission to this land. Brother George S. Clark and myself arrived in Melbourne on the 12th instant, per French clipper barque *Fredrins Area*. We were sixty-three days

on our passage from San Francisco. Elders Martin P. Crandal, Thadeus E. Fleming, W. W. Wall, A. P. Chesley, Joseph Kelley, James Phelps, F. S. Johnson, G. W. Parrish, Z. Snow, and John Witbeck also arrived at this place on the 27th of November, per *General Wool*. They were one hundred and five days on their passage from the above named place. Elders L. R. Chaffin, Amasa Potter, and Joseph A. Kelting and wife

arrived in Sydney on the 7th November, being fifty-eight days on their passage from San Francisco.

We received a letter this morning from President A. P. Dowdle and Council, with appointments to our fields of labour. W. W. Wall, L. R. Chaffin, George W. Parrish, John Said, to N. S. Wales; W. Baxter, T. S. Johnson, A. P. Chesley, J. W. Norton, J. A. Kelting, and James Philips, are appointed for Victoria; Joseph Kelley, and M. P. Crandal, to Van Dieman's Land; Z. Snow, J. Witbeck, and T. E. Fleming, to South Australia; Z. S. Clark, Amasa Potter, and myself, to New Zealand.

There are fair prospects of a good work

being done in Australia. Brother Clark and myself had a good and pleasant passage. We preached two or three times a week on the vessel. There were seventy-two persons on board, and many of the passengers were so interested, that they declared an intention to go to Salt Lake. Brother Clark and myself intend to start for Sydney to-morrow, and from thence to New Zealand.

My love to all the Elders and inquiring friends. With constant prayers that the Holy Ghost may abide with and increase upon you and all under your charge.

I subscribe myself your obedient servant,

ANDREW J. STEWART.

NEWS FROM UTAH.

(From the "Western Standard.")

DESKRET.

[Extracts of a letter from Elder S. W. Richards.]

Great Salt Lake City,
January 7, 1857.

The reformation of this people is a matter of very great importance, and will prove very beneficial. Reform in every department, affecting the entire people, and community, is now transpiring, and will prove one of the most important movements of the age. The Legislative Assembly convened in this city is partaking quite largely of the spirit. May the spirit that prevails now in these valleys, especially in this city, be imparted to the Elders abroad, and a fire be kindled that shall consume the dross of the whole earth.

The reformation is operating upon the business department of the Church to a considerable extent. Old men are resigning their business places, and young men are filling them. Every lazy, drowsy, sleepy officer in the kingdom is being called upon to awake or get out of the way and let some one of energy and power take his place. In a word,

"The Spirit of God like a fire is burning,"

The Twelve who are now here, are holding meetings Thursday and Sunday evenings throughout the city, commencing with Ward No. 1, and continuing by

rotation. Two or three missionaries are appointed to each of the twenty Wards in the city, who spend quite a portion of their time in visiting and holding meetings. These missionaries meet the Twelve and Presidency in the Historian's Office, every Wednesday evening, to report progress and get instructions.

Every Monday evening the Presidents of Seventies meet in their Hall. Tuesday evenings the Bishops and lesser Priesthood meet in the Seventies' Hall. Wednesday evenings the missionaries as above named. Thursday and Sunday evenings are for Ward meetings. Friday evening the City Council and other bodies meet; and on Saturday evening the High Priests meet in the Social Hall. The Twelve generally attend the Quorum meetings.

One day last week all the members and officers of the Assembly, who had not been, were rebaptized in the font, and confirmed in the Endowment House.

The Legislature have as yet passed but few enactments this winter. Some laws have been amended, and some grants given. The United States Statutes at large are now under examination, with a view to extract all that is in any way applicable to this Territory, and compile it in one volume—a labour of considerable magnitude.

This winter is the most like an old down East winter that I have seen in the

Mountains. The snow was never known, I think, to be so deep and lay so even as at present, with frosty weather. Stock are faring very hard again this winter, where they are not fed, and much will, no doubt, be lost, unless the weather soon breaks.

General health prevails, which is a very great blessing to this people.

There is quite a scarcity of wood in the city, owing to the many teams that went out to bring in the immigration just at a time when they would have been hauling wood for winter.

There is not yet much indication of a great scarcity of the necessaries of life. Flour can be bought for four dollars per

hundred pounds; wheat at one dollar and seventy-five cents here, in the settlements out, for one dollar and upwards; potatoes seventy-five cents per bushel, and one dollar in certain instances; beef, eight and nine cents; pork, eighteen and twenty cents per pound; oats, seventy-five cents; corn, one dollar and one dollar twenty-five cents per bushel; hay, from ten to fifteen dollars per ton.

The Lord is greatly blessing His people in these vallies this winter. Intelligence and the light of heaven is shed forth, radiating in all the splendour of the Majesty on High, according unto His dealings with His people.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

Continued from page 263.

OBJECTION: "When you wish men to listen to you in the hope of making converts, you tell them that the Saints believe 'in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.' (See 'Invitation.') Why do you say this? Is it because you believe it, or only to mislead people? Any one who reads this would say, 'These Mormons certainly believe in a God, and in our God.' But suffer me to tell you that you are not honest in this matter. You say one thing and sing another. If you believe in the God of the Scriptures, why do you sing,

'The God that *others* worship is not the God for me;

He has no parts nor body, and cannot hear nor see.'

"No, you Mormons do not believe in the God of the Bible; you have imagined a God like unto yourselves, as carnal, as local, as material as human nature itself. But how different the description which *our* Bible gives of *our* God. 'God is a spirit.' 'A spirit hath not flesh and bones.' 'Do not I fill all things with my presence? saith the Lord.' Oh, the denial of these holy scriptural truths is enough to sink the system of Mormonism in the estimation of every man who has reverence for his Creator,

or any love for his Bible."—"*Mormonism Anti-Scriptural*," by Rev. B. Willmore.

ANSWER: It is quite true that we declare to the world that we believe "in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost." And as our objecting querist demands to know "why" we "say this," we answer, simply, in his own words, "because" we "believe it." It is not our object or desire to "mislead people," for we think they have been misled long enough. The blind guides of the day are leading their blind followers by the influence of sectarian tradition, instead of the living word of God, and it is our wish and endeavour to warn them of the yawning ditch into which both priest and people are liable to fall. In reference to the questioned honesty of our professions, we can assure our objector in all good faith, that we both "say" and "sing" the same truth. We do believe in "the God of the Scriptures," but we do not believe in the sectarian's God, because he is not "the God of the Scriptures." The God we worship is the God of Israel—the Great, Ah-mah—God-mah—the Great Prototype of man—the head, pattern, and Creator of all men, who is himself "an infinitely glorious Divine Man." It is He who walked and talked

with Adam in the garden of Eden,—who walked with Enoch, and with Noah,—who came down to see the city and tower of Babel,—who appeared and spoke to Abraham, and conversed with Moses face to face,—who sits enthroned in heaven, surrounded by myriads of angels, and at whose right hand is the seat of Jesus, His first-born Son. But the imaginary God which our reverend querist professes to worship is, as his liturgy states, “without body, parts, or passions,” and can therefore neither see, hear, speak, walk, nor anything else, personally. He has no “face,” no “right hand,” no bodily “parts,” no means of moving in any direction, and therefore could not have been the God of Adam, Enoch, Noah, Abraham, Moses, or of Jesus. He is, in every sense of the word, an “unknown God?” and such an impersonal, unscriptural, nondescript “being,” (if the solecism be allowed)—such a “God, that others worship,” is certainly not the God of the Latter-day Saints. This fact we are “honest” enough to “say” and “sing” in the plainest and most undisguised terms. Our objector, however, positively declares that “Mormons do not believe in the God of the Bible.” If he really knows better than ourselves what we do or “do not believe,” there is of course an end to the matter; but if our own declaration upon the subject is of any reliable value, we beg to say that we do most firmly believe in “the God of the Bible.” Our God, the God of Israel, is not an imaginary, unsubstantial, immaterial nonentity; but He is just such a Being as is represented in the Scriptures. We do not attempt any “denial” of the “holy scriptural truths” which our opponent has cited against us; but we unhesitatingly admit them in all their force. He, however, has unfairly linked together portions of widely-separate texts, which have no connection with each other, and whose proper meaning and application depend upon the context in each case. It is quite true that “God

is a Spirit;” and “they that worship Him must worship Him in spirit and in truth.” Many other things besides His spirituality may also be predicated of Him, which should in some measure characterize those who worship Him. But it surely does not follow, because God is a Spirit, that He is nothing more than a Spirit. He is not necessarily a formless, bodiless spirit. Man is a spirit, yet that spirit is clothed with a body. Jesus Christ is a spirit, and he is a God; yet he has a “local,” “material,” immortal body of flesh and bones. He said to his disciples, who imagined they had seen an apparition, “A spirit (meaning a disembodied spirit or ghost,) hath not flesh and bones as ye see ME have.” Now that very material body which the Spirit of Jesus assumed on earth, is, in its glorified state, in heaven, in the presence of his Father, of whose “person” he is the “express image” and “likeness.” It is likewise an undeniable truth that God fills all things with His presence,—not, indeed, with his personal, bodily presence, but with His Holy Spirit, which is an omnipresent divine substance, invisible, and intangible to mortality, yet strictly material. It is the presence, power, and influence of that all-pervading spiritual substance (or most subtil matter) throughout the universe of God, that causes the various operations of nature, so called. It is by its potent agency that stupendous planets move, and humble flowerets grow. By its impellant force, and under its supreme control, worlds upon worlds and systems upon systems roll through the vast abysses of space with unerring order, unbroken harmony, and silent, inimitable grandeur. It is indeed the presence of that infinite Spirit, with the elements of nature that produces all the varied and beautiful phenomena of earth and heaven. It is thus, by His Divine Spirit, that God is said to be omnipotent, omniscient, and omnipresent. By it He fills all things with His presence, power, and glory.

(To be continued.)

VARIETIES

EVERY man is a volume, if you but knew how to read him.
“WHAT a strange thing it is,” remarked a Frenchman, after making the tour of the United States, “that you should have two hundred different religions, and only one sauce!”